

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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All Baptist ministers, in good standing in the churches throughout the United States, are authorized to act as agents for this paper.

All communications must be post paid, except such as add to our list of subscribers one or more names.

Papers will not be discontinued until all arrears are paid, except at the discretion of the publisher.

EXTRACTS

From the fourth Report of the Executive Committee of the American Baptist Home Mission Society, presented at its Anniversary in Philadelphia, June 7, and 8, 1836.

Continued.

MISSIONARIES.

At the time of our last Anniversary, our books showed that 96 Missionaries and Agents were, or had been, under appointment, during all, or a part of the preceding twelve months. The number since appointed is 61, of whom six did not accept, and a few others have not yet been heard from. But the support of some having been assumed by their churches, and the time of service of others having expired, and circumstances not rendering a reappointment necessary, the Committee now report 115 Missionaries and Agents.

With three exceptions, which were for shorter periods, they were all appointed for twelve months each, making a continuous aggregate of 112 1/2 years, but as many have only partially discharged their commissions, the actual amount of service performed may not exceed 39 1/2 years, or an increase of 30 1/2 years' labor on the preceding year. Though this falls far below our wishes, and below the wants of our country, yet our surprise, under existing circumstances, should be, that so much, and not that so little, has been done! Four years ago the Society was in its infancy, without funds, and with few friends, but it has, to say the least, had a remarkable growth, a growth which indicates a sound constitution and the approbation and blessing of Divine Providence!

THEIR LABORS ARDUOUS AND SELF-DENYING.

Where there are so many men as now occupy our Mission fields, it is reasonable to expect a great diversity of character, talent and attainment; some who can endure, and are willing to bear, more "hardness as good soldiers," than others, but as a whole, it is believed, a more laborious, self-denying, indefatigable body of preachers can nowhere be found. They are the true sons of that veteran race, the hardy pioneers of our faith in the Eastern, Middle, and Southern States; men who, looking with contempt on ease and luxury, brave the toils and privations incident to the forest and the newly settled country. They supply from one to twelve congregations each, and these sometimes are so remotely situated from each other, as to require long journeys over imperfect roads. Their usual mode of travelling is on horseback, and "to ride is, with many of them, a term synonymous with the whole routine of Missionary labor. The stream that cannot be forded, must be swam; if the mountain or morass forbid one pass, they choose another; if night shut in upon them, they seek some friendly shelter, and there preach him who had not where to lay his head. Ten of them could be selected whose aggregate journeyings, had they been in a straight line, would have reached once and a quarter round the globe! Their families too, who are left alone, and often ill provided for, participate in these toils and personal sacrifices.

The public eye, and public sympathy, follow him who bids an eternal adieu to friends and native land, to publish the salvation of God on distant shores. There is a moral sublimity in his work, which gives inspiration to poetry, and his enterprise, in itself vast and holy, becomes the theme of enraptured song. The heart is more than full as it contemplates him going

"O'er the gloomy hills of darkness,"

to dispense to those ready to perish, the light of eternal life. All this is well. But those who go to the lost sheep of the house of our American Israel, and make equal sacrifices, and lose themselves from public gaze in the forest and prairie of the far West, deserve an equal place in our sympathies and affections. No multitude gathers on the strand to weep at their departure, a few tears only may fall unheeded, no bard celebrates their deeds; they endure their fatigues and suffer their privations alone, and thus spend and are spent. Is not this rather,

"The noiseless band of heavenly soldiery From out the armoury of God equipped."

Such, at least, are the worthy men whom the churches are called to support by their contributions and prayers.

To be continued.

For the Telegraph.

MR. EDITOR:

Dear Sir:—The accompanying Circular Letter, prepared by the pastor of the Baptist church in Manchester, was read before the Shafsbury Association at its present session, June 2, 1836, and accepted:—Whereupon, considering the important subject upon which it treated, and with a view to give it a wider circulation, it was resolved that the Association request the editor of the Telegraph to give it a place in his columns.

The present session of this Association has been one of great harmony, and more than ordinary interest. A spirit of steadfastness in the faith of the gospel, of perseverance in duty, and of unabated interest in the various objects of Christian benevolence, was apparent in the letters from the churches. No special revivals of religion have been enjoyed in this body during the last year; though some of the churches have received considerable accessions. Our statistics will be furnished you through the medium of our minutes, when printed.

CIRCULAR LETTER.

The Ministers and Messengers of the Shafsbury Baptist Association, to the Churches which they represent, send Christian salutation.

BELOVED BRETHREN IN CHRIST JESUS: In this our annual epistle, prompted by the tenderest solicitude for your spiritual well being, permit us to address you on the subject of a DEEPER PIETY in our churches.

That ardent and deep piety in the churches is desirable, all will admit. And that there is now much piety in the churches of this Association, will not be doubted. But while with pleasure we admit these facts, the question comes up with great force, *Have we as much and as deep piety as is desirable?* To this question there can, in the minds of the candid and the reflecting, be but one answer—and that a negative one. It must be perfectly obvious to every observing member of our churches that religion among us is not at present in a prosperous and thriving state. On the contrary, the ways of Zion mourn, and sinners in multitudes are perishing.

The external state of religion in a church, or larger community of Christians, is often a tolerably correct index to the prevalent internal state of piety in the hearts of those constituting such church or community. Where the throb of Christian feeling in the members generally is weak and indistinct, religion outwardly, in all its departments and institutions, will decline and languish. But where deep and unaffected piety prevails, outward religion will advance and flourish. So intimate is the connexion between the prevailing state of the heart among Christian people generally, and the outward prosperity of the cause in any given place, that the tone of internal piety may be very correctly learned from the prosperous or adverse appearance which the things of religion exhibit among them.

Judging on this principle, as well as from the reports missive, from the churches, from year to year, we conclude that a much deeper piety is highly desirable in our churches at the present time. How few and how limited have been our revivals during the last three or four years! What little apparent success has attended the ministry of reconciliation and other divinely appointed means of grace! and how inadequate have been our achievements in the several departments of Christian and philanthropic enterprise! The missionary, education, Bible, Sunday-school and tract causes, together with their subsidiary and kindred enterprises, of temperance, peace, moral reform and universal emancipation from slavery, have by no means received the encouragement which their immense importance demands; and of course they have not been followed by such blessed and glorious results as might otherwise have been expected. All this indicates but too little and too cold a piety. These respective Christian and benevolent enterprises, in which many Christians and patriots are now so laudably engaged, will prevail and prosper in this age of free inquiry and advancing light, wherever deep piety reigns universally in the heart. The saints will then "have rest and be edified," and the churches, "walking in the fear of the Lord and in the comfort of the Holy Ghost," will be "established in the faith" and be greatly "multiplied."

The means, then, of securing deep and still deepening piety in the churches, becomes a most important desideratum. Some suggestions on this point, at the present period, we hope will prove acceptable and timely. And,

First—Brethren, we would suggest, as a means of securing a deeper piety in our churches, that the spiritual state of the heart, by all the individual members, be often and closely inspected; and that the pious affections and internal graces be carefully cherished and improved. This

is work appropriate to each individual.—And as the churches are made up of individuals, it is evident that when any change is to be effected in the state or character of a church, it must be brought about by causing the desired change to take place in the individual members. So in the present case. We must all engage in this business. And be assured, brethren, it is home work, which cannot be performed for us by others. We must go about it ourselves if we would ever have our hearts filled with the fruits of the spirit; and our piety rendered like that of primitive saints and the martyrs of the church. In this work we are confident that the Christian who aims at elevated piety, will be often and seriously engaged. He will practically regard the weighty direction of the apostle: "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." Having thus prayerfully inspected the state of the heart, he will labor "with all diligence to keep his heart" in the love of God and in the faith of Jesus—will aim to correct what is wrong or redundant—to "strengthen the things that remain and are ready to die"—to cherish holy affections and pious exercises—to cultivate a heavenly mind; and to affect himself more and more deeply with a sense of eternal things.

This is also daily work. It cannot be deferred without disastrous consequences. And when it is faithfully performed it will not be in vain. Its results will be glorious, and its happy fruits will soon be apparent in rich clusters on all the branches of personal religion.

Secondly—If you would attain to eminence in piety, it is important that, as your example, you set the Lord ever before you, and that you acknowledge him in all your ways. In every thing you must look to him as your pattern, and most especially "let the same mind be in you, which was also in him." "For if any man have not the spirit of Christ, he is none of his." With the Lord full in your view, we say, brethren, "be not conformed to this world," either in its spirit, its maxims or its customs; but labor to conform in all things to him who was "holy, harmless, and filed, and separate from sinners"—and who has said, "If any man serve me, let him follow me." "I have given you an example, that ye should do as I have done." Such a course will not fail of producing blessed effects in the cause of true piety. For "he that followeth Christ, shall not walk in darkness," nor fall of growing in grace, and in divine knowledge.

As intimately connected with the foregoing, it will be of essential consequence,

Thirdly—That in order to deep and vigorous piety, you will be constantly on your guard against "grieving," by sinful thoughts, affections or practices, "the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The special presence of this Divine Comforter is necessary to enliven your faith, your hopes, and your graces. And that *shekinah*, or symbol of the Divine presence is often withdrawn by reason of our unfaithfulness and sins. And then all within is dark, comfortless and unfruitful. Avoiding therefore as much as possible all sin, and "perfecting holiness in the fear of God," his life-giving presence must be affectionately wooed, and his gentle motions and incitements piously heeded and cherished. Devout aspirations must also, from full and feeling hearts, be often raised to heaven—such as, "O Lord, take not thy Holy Spirit from me." Woe unto us when the Lord is departed.

Fourthly—Secret prayer, daily and devoutly offered to God, we next recommend, as a direct and necessary means of strengthening pious principles and enlivening pious affections. Where this essential duty—the invaluable privilege, is habitually neglected, or but inconstantly and unfeelingly performed, true piety in the soul must necessarily wane and languish. But where it is regularly and conscientiously attended, it will powerfully subserve the advancement of piety in the heart. It tends to keep eternity in view, and the eternal King in all our thoughts. O, then, brethren, repeatedly every day, enter into your closet and there "pray fervently to your Father which is in secret; and your Father which seeth in secret, shall reward you openly." In connexion with secret devotion, as well as at other times, it should be your settled practice to read devoutly a portion of "the good word of God," and to meditate seriously upon its doctrines, its promises, its threatenings, and all its wonderful disclosures and announcements. "Search the scriptures: for in them ye think ye have eternal life." Make them the man of your constant counsel, and they will be as "a lamp unto your feet, and a light unto your path." Reading the Bible, devout religious thinking, and fervent secret prayer, constitute a happy means of keeping alive religion in the soul, and tend powerfully to deepen piety. "Isaiah," you recollect, "went out to meditate in the fields, at eventide." And of a greater than Isaiah, it has been said,

"Cold mountains and the midnight air, Witnessed the fervor of his prayer."

Let every member, of our churches, then, who is not already in the habit of

these things, immediately make the experiment, and see, if it would not have a most beneficial influence upon his own heart and life.

[To be concluded.]

PRINCIPLE AND FEELING.

Let us suppose that one evening Feeling and Principle were walking in the road upon the outskirts of a country town. They had been to attend an evening service in a school-house, half a mile from their homes. It was a cold winter evening, and as they passed by the door of a small cabin with boarded windows and broken roof, they saw a child sitting at the door, weeping and sobbing bitterly.

Feeling looked anxious and concerned.

"What is the matter, my little fellow," said Principle, with a pleasant countenance.

The boy sobbed on.

"What a house," said Feeling, "for human beings to live in. But I do not think anything serious is the matter. Let us go on."

"What is the matter, my boy?" said Principle again, kindly. "Can you not tell us what is the matter?"

"My father is sick," said the boy, "and I don't know what is the matter with him."

"Hark," said Feeling.

They listened and heard the sounds of weeping and moaning within the house.

"Let us go on," said Feeling, pulling upon Principle's arm, "and we will send somebody to see what is the matter."

"We had better go and see ourselves," said Principle to his companion.

Feeling shrunk back from the proposal, and Principle herself, with female timidity, paused a moment from an undefined sense of danger.

"There can be no real danger," thought she, "Besides, if there is, my Savior exposed himself to danger in doing good. Why should not I?"

"Where is your mother, my boy?" said she. "She is in there," said the boy, "trying to take care of him."

"Oh come," said Feeling, "let us go. Here, my boy, here is some money for you to carry to your mother. Saying this, she stooped down some change by his side. The boy was wiping his eyes, and did not notice it. He looked up anxiously into Principle's face, and said,

"I wish you would go and see my mother."

Principle advanced towards the door, and Feeling, afraid to stay out or go home alone, followed.

They walked in. Lying upon a bed of straw, and covered with miserable and tattered blankets, was a sick man, moaning and muttering and snatching at the bed clothes with his fingers. He was evidently not sane.

His wife was sitting on the end of a bench by the chimney corner, with her elbows on her knees, and her face upon her hands.

As her visitors entered, she looked up to them the very picture of wretchedness and despair. Principle was glad, but Feeling was sorry they had come.

Feeling began to talk to some small children, who were shivering over the embers upon the hearth, and Principle accosted the mother. They both learned soon the true state of the case. It was a case of common misery, resulting from the common cause.—Feeling was overwhelmed with painful emotion, at witnessing such suffering. Principle began to think what could be done to relieve it, and prevent its return.

"Let us give her some money to send and buy some food and some bread," whispered Feeling, "and go away; I cannot bear to stay."

"She wants kind words and sympathy more than food and fuel for her present relief," said Principle, "let us sit with her a little while."

The poor sufferer was cheered and encouraged by their presence. A little hope broke in. Her strength revived under the influence of a cordial more powerful than any medicated beverage; and when, after half an hour, they went away promising future relief, the spirits and strength of the wretched wife and mother had been a little restored. She had smoothed her husband's wretched couch, and quieted her crying children and shut her doors, and was preparing to enjoy the relief, when it should come.—In a word she had been revived from the stupor of despair. As they walked away, Feeling said, "As a most heart-rending scene, and that she should not forget it as long as she lived. Principle said nothing, but guided their way to a house where they found one whom they could employ to carry food and fuel to the cabin, and take care of the sick man, while the wife and her children should sleep. They then returned home. Feeling retired to rest, shuddering lest the terrible scene should haunt her in her dreams, and saying that she would not witness such a scene again for all the world. Principle knelt down at her bedside with a mind at peace. She commended the sufferer to God's care, and prayed that her Savior would give her every day some such work to do for him.

Such, in a very simple case, is the difference between Feeling and Principle. The one obeys God. The other obeys her own impulses, and relieves misery because she cannot bear to see it.—*The Way to do Good.*

LOVE OF CHRIST.

In order to form some faint conception of the love of Christ, suppose, my Christian friends, that all your toils and sufferings were ended, and you were safely arrived in heaven, the rest which remains for the people of God. Suppose that you were there crowned with glory and honor, and immortality, listening with unutterable ecstasies to the songs of the redeemed, contemplating the ineffable, unveiled glories of Jehovah, drinking full draughts from those rivers of pleasure which flow forever at the right hand, and tasting those joys which the heart of man hath not conceived. What would tempt you to revisit this vale of tears, commence anew this wearisome and troublesome journey of life, and encounter all the toils, the temptations, the sufferings and sorrows which attend it? Must it not be love stronger than death, love, such as you

cannot conceive of, which would induce you to do this? How infinite, how inconceivable, then, must have been that love which brought down the Son of God from the celestial world to redeem our ruined race!—which led him to exchange the bosom of his Father for a veil of flesh; the adornings of angels for the scoffs and insults of sinners;—and the enjoyment of eternal life for an accursed, painful and ignominious death!—Nothing but love could have done this. Not all the powers of heaven, earth, and hell combined could have dragged him from his celestial throne, and wrested the sceptre of the universe from his hands. No, it was love alone, divine, omnipotent love, which drew him down; it was in the bands of love that he was led a willing captive, through all the toils and sufferings of a laborious life; and it was these bands which bound him at the bar of Pilate, which fettered his arm of everlasting strength, and prevented his blasting his murderers.

Unless we could ascend into heaven, and see the glory and happiness which our Redeemer left unless we could descend into the grave, and learn the depths of wretchedness to which he sunk; unless we could weigh in a balance, all the trials, and sufferings of his life; never, never can we know the immeasurable extent of his love. But these things we cannot do. None but the omniscient God knows what he felt or what he suffered; none but the omniscient God, therefore, knows the extent of his love.

To think of the love of Christ, is like trying to conceive of existence, which has no beginning, and power which can make something of nothing. Tongue cannot describe it; finite minds cannot conceive of it; angels faint under it; and those who know most of it can only say, with inspiration, that it passeth knowledge.

[Payson's Thoughts.]

DEFERRED ARTICLES.

From the Sunday School Journal.

Income of the principal religious Societies in England and the United States, 1835-6. (in round numbers.)

British and For. Bible Society,	\$386,000
Church Missionary do.	308,000
Wesleyan do.	288,000
Religious Tract do.	279,000
London Missionary do.	247,000
American Board of Com. F. M.	170,000
Home Miss. Society.	107,000
Bible Society,	105,000
Tract Society,	105,000
S. S. Union,	72,000
Education Society,	63,000
Baptist Missionary Society,	63,000

ENGLISH SOCIETIES.—We make the following abstract of the annual reports of the English Societies that held their anniversary in London in May, principally from the correspondence of the *New York Commercial Advertiser*.

The *Westonian Missionary Society* report, mission stations 173; missionaries 209; sent out last year 30; communicants 54,426; added to the churches last year 5,920 in the West Indies, 15,000; scholars in the mission schools 43,672; increase of last year 5,527; receipts of last year £65,039 16s. 2d.; expenditures about £68,000.

The *Church Missionary Society* has 9 mission fields, more than 100 missionaries—15 of whom were sent out last year—near 5,000 communicants, converted from the heathen, and more than 20,000 scholars in its schools. Its receipts last year were £69,782 4s. 8d.; and its expenditures were £63,213 17s. 3d.

The *Christian Instruction Society* reports in all 22 associations; 1862 gratuitous visitors; 49,308 families visited; 115 prayer meetings; 766 copies of the Scriptures were distributed; 814 cases of temporal suffering have been relieved; 3572 children have been gathered into Sunday and day schools.

The following is an account of what is called the Barbican district, in London.

This section includes 1915 houses, 4537 families, and 6,804 adults; in all, 11,351 souls. Of the 6,804 adults, only 629 are accustomed to attend any place of worship with any degree of regularity, and more than 6,000 seldom, if ever, go to any church. Only 1258 children attend Sabbath or day schools, and 1600, of an age to go, do not frequent any school. 581 families were without a copy of the Bible, and of 846 shops and public houses, 402 were open for business on the Lord's day.

The *British and Foreign Bible Society*, during the past year, issued from its depository, 558,842 copies of the Scriptures, or portions of them; making a total of 9,754,792 since its organization. This does not include the Bibles printed by other societies, which may even have been aided by this society. The society is about to send out an agent to China, to devote himself to the work of distributing the sacred Scriptures in that important part of the world.

The receipts last year were £86,819 8s. 7d., and the expenditures £107,457 19s. 7d.

Sunday School Union. The report took a full survey of the *Sunday School* cause throughout the whole world, and gave a flattering notice of the *American* and other *Sunday School Unions* in the United States, embracing a million of scholars and teachers. It stated the number of *Sunday Schools* in England and Wales at 16,858, and the number of scholars at 1,548,890. The receipts of the society for the last year, from donations, were £376 18s. 1d.; and the expendi-

tures were £542 18s. 2d.; leaving a balance of £133 19s. 10d.

Addresses were delivered at this meeting by the Earl of Roden, who is not only a friend of *Sunday-Schools*, but also a teacher and active laborer in this cause; and also President of the *Sunday School Society of Ireland*, and others.

Religious Tract Society. Its total receipts last year were £63,034 13s. 3d., of which £54,686 18s. 11d. were from the sales of its publications, and the remainder from donations.

Its publications last year were 15,914,146; making a total, since its formation, of about 235,000,000 in more than eighty languages.

London Hibernian Society.—The object of the institution is to give a scriptural education to the people of Ireland. More than 600,000 persons have been taught in its schools. It has now 1962 *Sunday*, day, and adult schools, and 115,323 scholars. Of its schools, 1011 are day schools, 536 *Sunday* schools, 497 adult schools. 132 new schools were established last year; 115 schools ceased, 40 through opposition and the others from want of funds; 17 schools have been the actual increase.—Nearly 40,000 children of Catholic parents attend these schools, and are instructed in the Scriptures. The society has distributed 369,500 copies of the Word of God among its schools since its organization.—The receipts last year were £10,412 9s 10d, including £1000 which were borrowed.—The expenditures were £9,835 5s 10d.

British and Foreign School Society. The object of this institution is to promote the daily scriptural instruction of the poor of every denomination. Its operations, chiefly directed to meet the wants of the home population, have extended to the colonies and to foreign countries. The society has a fine model school in Borough Road, London, where 1200 teachers have been trained up and sent forth, who have instructed more than a million of children. The system of the society has been introduced and largely promoted in the East and West Indies, Canada, Greece, Africa, on the Continent of Europe, and in North & South America. The receipts of the society for the last year were £4330, and its expenditures were £3631 15s 10d.

London Missionary Society.—The following is a brief summary:—272 stations; 111 missionaries, 28 European assistants; 195 native assistants; 74 churches; more than 5000 communicants; 448 schools; 26,600 scholars; 15 printing establishments; 103,257 books issued last year.

Receipts last year, £55,565 2s 11d, including £3000 from the government for the erection of schools in the West Indies. The expenditures were £60,627 3s 5d.

British and Foreign Temperance Society.—The report stated that there are 630 Temperance Societies in England & Wales, which embrace 200,000 members. The numbers for Ireland and Scotland were not given. The progress of the cause in the British colonies was represented as very good.

FAITH AND WORKS.—A worthy son of the church in the West Highlands, who had peculiar opinions touching the assurance of faith, having occasion to cross a ferry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, assuring him that if he had faith he was sure of a blessed immortality. The man of the oar said he had always entertained a different notion on the subject, and begged to give an illustration of his opinion. "Let us suppose," said the ferryman, "that one of these oars is called faith and the other works, and try their several merits." Accordingly throwing down one oar in the boat, he proceeded to pull the other with all his might; upon which the boat was turned round and made no way. "Now," said he, "you perceive that faith won't do, let us try what works can." Seizing the same oar and giving it the same trial, the same consequences ensued. "Works," said he, "you perceive won't do, neither—let us try them together." The result was successful; the boat shot through the waves and soon reached the wished-for haven.

"This," said the honest ferryman, "is the way by which I hope to be wafted over the troubled waters of this world, to the peaceful shores of immortality."

ROMANISM. The pretension that popery is not now a persecuting system is mere moonshine. Once give its votaries power, and we should soon see that it is a lion still. Take off his claws and the world would find him rampant and ravenous as in the fourteenth and fifteenth centuries. It is still the beast which loves to be drunk with the blood of the saints. Let the nations beware.—*Un. Her.*

The strength of the church consists not in the number of its members, but in the maturity and vigor of their piety. One who keeps alive at all times the spirit of prayer, may, by the power of his example and the efficacy of his supplications, be instrumental in the conversion of many enemies—while a hundred worldly-minded professors would, by their example, the more effectually lull to sleep the consciences of sinners, and smooth their way to perdition.

CHARITY.—Liberality does not consist so much in giving a great deal, as in giving timely.